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Charity the Crown of Perfection.

In all the realm of holy writ, there is no grace made so important as charity. Without it man is nothing as a religious being. It is the crown of perfection in all things pertaining to godliness. Without it all is vanity, or of no consequence before God.

The apostle Paul wrote as the spirit dictated, and when the theme of charity was treated by him he made it of wonderful importance; of so much importance that no professor of Christ can afford to pass the subject by without giving it earnest attention.

What then is the charity that is held to be of such vast importance in the religious life? The apostle, in the same scriptures, 1 Cor. 13, personifies it, and says that it suffers long and is kind, envieth not, vaunteth not itself, is not puffed up, is not easily provoked, thinketh no evil, bearing all things, endureth all things. There are also other traits of character given by the apostle in his delineation of this most godly person. What a text book for guidance in religious growth there is in these few verses of scripture.

Charity, then is the exercise of a harmless, pure and benevolent mind. The aim of the Christian should always be to so mould his mind that it is such. In all the affairs of created beings, matter is subject to mind, and, for this reason, it is of first importance that the mind is what it should be and then the deeds done in the body will be in harmony with the gospel.

The tenor of the scriptures forbid any compromise with evil, and the Christian should exercise full diligence to avoid any such unholy alliance; but it behooves him also, to be extremely careful that he does not root out the wheat when he undertakes to pull up the tares. It is not man's prerogative, in many cases, to root out plants that the heavenly Father has not planted. Where there is danger of destroying a plant that the Father has planted, the tare should be allowed to remain until the harvest, then a separation shall take place. But sometimes plants rot, and the corruption threatens to spread to the neighboring plants and destroy them. In this case the dead body should be removed. Where there is life there is hope, but dead bodies should be put away. There are thousands who occupy conspicuous places in the church, who, according to the apostle's delineation of the character of charity, are nothing as religious persons. They are as barren of this replenishing virtue as the desert is of fruitful plants. They have only a form of godliness while they deny the power thereof. They are only a shell which is noted only for the peculiar property of making a noise when it is shaken or beaten upon. Their heaven is a sort of myth without an inhabitant possessing either judgment, reason or good sense. When the day of reckoning shall come, then there will be many crying out, "Lord have we not taught in thy name, and in thy name done many wonderful works?" Though we have the gifts of prophecy, bestowed all our goods upon the poor, given our bodies to be burned, and faith to remove mountains, yet if we are destitute of charity, the sacrifice will be of no profit.

May the Lord impress the importance of this one superior lesson into all professors' hearts that none fall short and be rejected when the day of reckoning shall come on.

Disappointments.

Disappointments are among the most unpleasant experiences that comprise a part of human life, and in no place are they more frequent than in church work. So frequent are they that the subject is pressed for a solution. Is it the common lot of the Christian laborer to meet these disappointments and be grieved, or is there something abnormal about his method of viewing his work and the manner in which he draws his conclusions? Yes, appended to the latter question, must be correct.

The power that actuates many is altogether wrong, and the influences under which many contracts between minister and church are such that dissatisfaction is courted.

In all spheres of life, *duty* should be the actuating power. There are ambitions to serve, fame to be sought, successes to be achieved, applauses to be won. But whosoever chooses one of these as his master, will be driven to extremities sooner or later, and will learn that he is wanting in some important factor necessary to attain what he desires. But the man who makes duty the power to prompt and lead him, he shall never be disappointed. It matters not where his lot in life is found, he is always triumphant, always successful and never cast down. The man who believes on Christ shall never be ashamed; so he who is actuated by duty in all his religious deeds in life, will never be disappointed. There is no exception to this declaration. Let it be written once more—He will never be disappointed! But where a man serves for fame, for large additions to the church, for money, for applause, to please others, he may be disappointed.

Acting from a sense of duty is the philosopher's stone and more too. Who can tell?

The embassador of Christ should never be prompted by any other influence in the discharge of his religious functions. Even if any other influence should exert itself, it should be curbed. Human nature is not so stupid that it is not able to see what power is urging a man onward. If it is any other than the true one, it will call out in the member opposition or distrust of some character, and then tribulation will begin, and the Lord's work will suffer.

Contracts made by ministers and congregations after a revival, and upon the strength of it, are most unfortunate. Then neither party, to be harsh, have their natural judgment, and are not natural themselves. The speaker, under the stimulating influences of a revival, and the applause that is called out, excels himself in the character of his service, and the people are so encouraged that they are above seeing faults in the speaker. So when both have become entirely natural, they are so far apart that the verdict all around is that they are not what we thought they were. Disappointment follows as a result where such acts are played. In both cases expectancy, instead of a desire to perform duty, was the impelling force.

Keep Them Alive.

The fourteen organized congregations in the state of Kansas, spoken of by Bro. Bauman, in his report of the Missionary work of that state, form the nucleus of great possibilities in church work if the proper course is pursued to keep the plants alive, and extend their usefulness. It is altogether likely that not each and every one of those churches are able to support a minister, nor is it reasonable to suppose that with no greater means than the average lay member, a minister could not devote his time to the preaching of the word without assistance from those who receive his ministration of spiritual things. But could not these several congregations join themselves together into parishes composed of several congregations, and these secure preachers to minister to them his regular turns. This is the course pursued by other denominations in new settlements, or in old ones too, where the congregations are weak.

It should be the duty of a missionary not only to organize new congregations, but to urge upon them the necessity of securing regular preaching upon this co-operation plan, until they become strong enough to each have their own pastor.

Fighting Church.

To be progressive we must be aggressive. To advance where the enemy is thick around us we must attack. Getting ahead is the result of pushing on, crowding on, fighting on, and this means force. The enemy's forces—World-forces and Devil-forces are in the field, and they will yield only to force; and mark you, force, however manifested, commands their respect. The lower powers "show fight." The higher powers must fight also or be defeated. The individual Christian to be successful, must be aggressive—dead in earnest—a brave and faithful member of the church militant—the fighting church, for that is the meaning of militant. The time for rest and peace is in the great beyond. But mind in fighting, we fight the enemy and not one another. A quarreling church and church militant or fighting church differ very radically.

Now is the time to renew your subscription.

EDITORIAL ITEMS.

Bro. P. J. Brown delivered his lecture on his trip to California and Return, at the College, on Monday evening of last week. He tells many interesting things about the Great West, and in an amusing way. The lecture is suited to our people best, as many things are brought in which people not acquainted with us would not fully understand. It was very lengthy, but it was broad and deep enough so that it did not worry the hearers. In many respects it was a success.

The winter term of the College opened yesterday. The last term was noted for hard work among the majority of the students, until the holidays came on, and then it could not be expected that they would be as diligent as at other times.

Bro. A. M. Ridenour commenced a series of meetings at Bellfontaine, O., on the 15th. That is rather a new field for the brethren. There are a few true and faithful members there, Bro. J. March and his family.

On the evening of the 9th, brother J. H. Swihart commenced a revival meeting at Sulphur Springs, Ind.

A protracted meeting was commenced on the 12th, at the church at Ankenytown, by the pastor, A. A. Cober, and he will be assisted in the work by brother Smouse, of Pennsylvania.

Bro. P. J. Brown, do not overlook that call from Canaan, Ohio.

The little vine at Fennville, Mich., continues to grow, and promises to bear fruit in a commendable degree. May it prove to be one planted in a fruitful hill.

A plan is a good instrument but it will not avail any thing unless it is carried out by energetic work. There is no way to accomplish a work but by going to work and doing it.

Bro. Shaver held a successful meeting in Maryland.

We would remind brother Noah Heeter that present work for the Lord and a consistent life are powers that will tell wherever found; and that the gradual growth is, as a rule, a surer sign of permanency than the rapid. Let us not be weary in well doing.

We have received from Philadelphia, the following:

In the Chapel, 4th and York Sts.
Commencing Sunday evening, Jan. 9th.
Rev. J. D. McFaden, of Maryland, and Rev. H. Miller, of Philadelphia.
Men of ability.
Every evening.

It means that a series of meetings are being held in Philadelphia, Pa.

We are glad that such a meeting is being held in Philadelphia, and pray the Lord that it may be the means of inaugurating a good work for the Master in that fruitful field, which has not been cultivated as it deserved, for so long.

Brother and Sister Joseph Shoemaker are visiting among the Ashland brethren, and will leave for their new home at Clay Pobl, Ind., today.

We thank our brethren for the many complimentary words written in favor of the EVANGELIST. When we are doing what we can to make it acceptable, it is gratifying to know that the work is appreciated. But do not neglect to point out its faults also. There may be faults that we cannot see, which could be easily removed, and without an expense that we cannot afford.

Bro. Martin Shively preached an interesting sermon at the College, last Lord's day. We expect to print it next week.

The Annual is being favorably spoken of by a number of brethren. We believe the correct field has been taken this year, and hereafter it can be made very desirable as a church annual. There are still plenty of them on hand. If you have not secured a copy yet, send in your order now.

Bro. W. S. Hart, of the Homerville church called upon us last Monday, and he informs us that a protracted meeting is now in progress at their church, and the interest is very good.

Bro. Wm. F. Rippeto, of LeRoy, Va., calls the EVANGELIST his "great friend." May it still prove to be so.

Bro. J. W. Smouse sends us a letter marked North Liberty, Ohio, but further this deponent sayeth not.

Encouraging correspondence is already on hand for next week.

Ashland College.

A few months since we gave the readers of the EVANGELIST a description of our removal to Ashland. Afterwards a description of the town and surrounding country, and promised in our next a description of Ashland College. And now having spent one term of ten weeks as student in this institution, we feel competent to give an impartial description.

Ashland College is the school of the Brethren church; the only church whose discipline is the New Testament Scriptures and nothing more.

Ashland College is situated in a large campus, on College Hill, at Ashland, a beautiful town of four thousand inhabitants, in the northern part of Ohio, on the N. Y. P. & O. R. R.; on the watershed separating the waters flowing into Lake Erie, from those of the Mississippi system; and is said to be entirely free from all malarial influences.

While unsurpassed in healthfulness, there is probably no College Site in the West that commands so fine a scenery, and is so well adapted to College purposes in general.

Ashland College was chartered in 1878 and formally opened to the public, September 17th, 1879.

The buildings are said to be the most substantial of the kind in the State. New, large, well designed and furnished, and will accommodate six hundred students.

This with the congenial climate and good morals of the faculty and citizens, make Ashland a pleasant and attractive place to attend school.

The expenses compare favorably with other similar institutions; while students that are now here who have attended other notable schools of the State, say the advantages offered in study and instruction are superior; especially in the normal department. Their motto is, the greatest good to the greatest number.

SILAS E. SHOOK.

Akron, Ind.

The writer commenced a meeting on the second evening of this month, and continued until the evening of the 9th of the same month. The result of the meeting was that three came out and requested baptism in the near future. One more promised that if she got well till the rest were baptized she would come too. Many more were halting for some cause or other, and why, I can't tell.

The congregations were large, the interest good, and the order excellent. We have been battering at the walls of sin in the Germany school house three miles south-east of Akron for fifteen or twenty years, and made but little impression till the last three years. We made a small hole through the walls and they still keep crumbling a little at a time. We do not get many at a time, but what we do get we think are gold, silver and precious stones for the temple. Our young deacons who were put to work this fall begin to talk well. The Lord knows we need them and dozens more all over our land. Brethren pray for us and all the brethren, so the work may prosper more, and more starving souls may be gathered into the fold.

NOAH HEETER.